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July 1, 1976

Southern Cross

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TWO NEW MINISTERS—With the imposition of hands by Bishop Leo T. Maher, Father Rand Reichert receives the Sacrament of Holy Orders moments after married Deacon James Dale, foreground, received the same in his ordination to the permanent diaconate Sunday, June 27, at St. Francis de Sales church, Riverside. Deacon Dale is a member of St. Catherine of Alexandria parish, Riverside. [Story on page 3]—SC

Special Bicentennial issue

In honor of the nation's Bicentennial, this issue of SC features especially selected and prepared articles. On Sunday, July 4, Bishop Leo T. Maher will be the principal concelebrant of the diocesan Bicentennial Mass at 12:30 p.m. at The Immaculata on the University of San Diego campus. Concelebrating will be Bishop Gilbert E. Chavez. Msgr. [R.Adm.] John J. O'Connor will be homilist.

Earlier that day, at 6 a.m., Bishop Maher will be principal concelebrant of an Independence Day Mass to be broadcast live, nationwide on the NBC Television network from the Basilica of Mission San Diego de Alcala. Public is invited to both Masses.

Happy birthday, America.

Catholic Bicentennial challenge

'Share your Faith with 80 million unchurched Americans'

By Father Alvin A. Illig, CSP

The challenge of the American Catholic Church in its first 200 years—rankly oversimplified—was (a) the preservation and nurture of the Catholic Faith (b) of an immigrant people, (c) in an openly hostile atmosphere.

Considering the monumental obstacles to this challenge in a land the size of the United States, the Catholic laity and their spiritual leaders did an amazing job, and met the challenge with significant success.

WHERE THERE were in 1776 about 30,000 baptized Catholics in the original 13 colonies, today there are 48,500,000 baptized Catholics in our nation.

Where the Catholic community made up one per cent of the nation two centuries ago, today the Catholic community makes up 22 per cent.

Where there was only a handful of priests and a few Sisters laboring in a missionary Church badly splintered by language and cultural differences, today there are 57,000 priests, 143,000 Sisters, 9,000 Brothers laboring in the 18,300 parishes, the 10,500 schools, the 1,800 hospitals and charitable institutions that help make up the 169 dioceses that cover all 50 states.

MOREOVER, SINCE the end of the second World War America has witnessed the emergence of a "new" Catholic laity—not necessarily a better Catholic laity, but most certainly a different Catholic laity.

We have moved from the ghetto to the suburbs; from poverty to affluence; from little formal education to fine formal education; from labor to middle management, from major emphasis on structures and organizations to growing emphasis on ideals, values and priorities; from a clergy-laity relationship built on authority and obedience, to a clergy-laity relationship of acceptance and respect that flows from gospel commitment and professional competence.

We are no longer an immigrant people. We are no longer living in an openly hostile atmosphere. In the last national election, for instance, more members of the Roman Catholic family were elected to the House of Representatives and to the Senate—123 in number—than any other religious family, and this for the first time in American history.

I BELIEVE that the third century will witness a renewed interest and a new vigor among Catholics in evangelization, and that whereas "preservation and nurture" were the dominant characteristics of our first 200 years "outreach and sharing" will be dominant characteristics in the coming century.

Signs are appearing at the national, diocesan and parochial levels that the Catholic community is beginning to "discover" that where there are 6 million members of the Jewish community, 48.5 million members of the Catholic community, and 71 million members of the Protestant community, there are between 80 million and 90 million Americans with no religious affiliation whatsoever.

As a people with a commitment to Jesus Christ and his tasks, we have a duty to him, and an obligation born out of love of our brothers and sisters who know him not, to attempt to invite them to share the blessings, the hopes, the challenges, the consolations of Christ that can enrich life.

I OFFER THESE thoughts for consideration and discussion:

[1] **Everyone is** in need of evangelization. The particular form that our evangelizing will take, however, will be determined (a) by the audience to be served, (e.g. active Christians, former Christians, or unchurched; urban or rural dwellers) and (b) by the talents, the charisms that each evangelizer brings to the task.

[2] **Most Christians** accept Christ's "last will and testament:" "All authority in heaven and on earth has been given to me. Go, therefore, and make disciples of all nations." (Matthew 28:18) The contemporary challenge is "how" committed Christians can respectfully share Christ's good news and mediate to the unchurched his call to faith.

[3] **We must** approach this magnificent task with the firm conviction that we most certainly have something of genuine value to share with others, that we are truly resurrection people. Our programs must be positive, hope filled, future oriented, saturated with an optimism that is rooted in the saving action of Jesus Christ.

[4] **Our basic** attitude must be one of **friendship.** Our commission as Christians is to invite those in search of a religious family to investigate our family, and then create the atmosphere and the opportunities so the inquiror can sample our way of life.

[5] **Because the** challenge of evangelizing

Turn to page 10

Cardinal McIntyre now 90, gets congratulations from Pope Paul

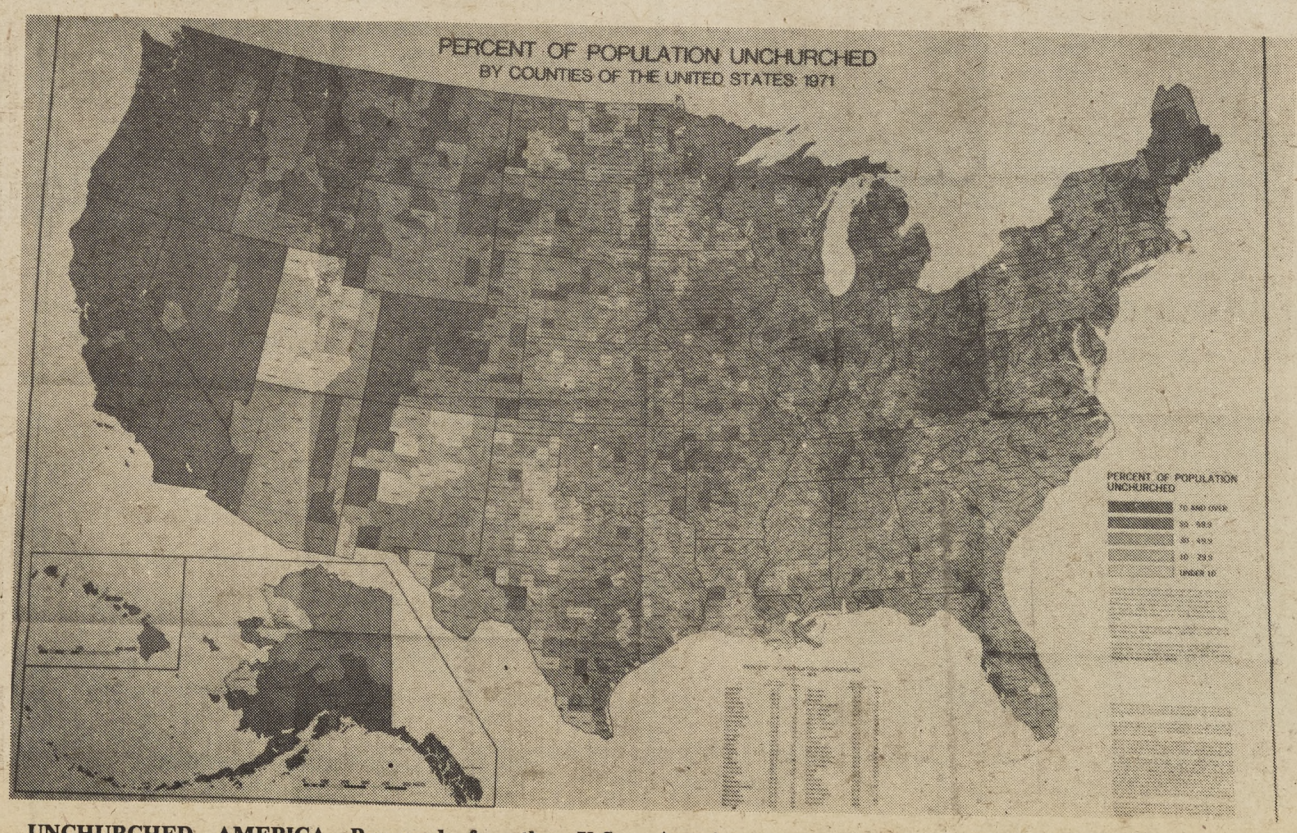
VATICAN CITY (NC)—Pope Paul sent a personal letter to Cardinal James McIntyre, retired archbishop of Los Angeles, on his 90th birthday (June 25) to congratulate him for his long work for the Church.

The Pope expressed thanks to God for the many good things the cardinal accomplished in his long ministry. The letter closed with words of comfort for the aged cardinal, who has been hospitalized after a stroke he suffered at Easter.

On the inside

'First, foremost Catholic citizen;' Washington—a man of prayer
page 4

Mission San Diego de Alcala: cradle of the Faith
page 9



UNCHURCHED AMERICA—Prepared for the U.S. Catholic Conference by the Glenmary Missioners, this map indicates the areas of the U.S. where unchurched Americans are concentrated. The darkest areas indicate the regions with the highest percentage of unchurched, those who profess no religious affiliation.

Around the diocese

Bishop Leo T. Maher:

Sunday, July 4, 6 a.m., Basilica of Mission San Diego de Alcala, nationally televised Independence Day Mass.

Sunday, July 4, 12:30 p.m., The Immaculata, San Diego, diocesan Independence Day Mass.

Sunday, July 11, 10:30 a.m., St. Charles Borromeo, San Diego, Portuguese organization Mass.

Father Richard Duncanson
Secretary

* * * *

Cursillo Movement, "Fourth Day Program," University High School, Friday nights, July 9, 16 and 23, 8 p.m. Grand Ultreya, Friday, July 30. Details: 222-8996.

Buck's Lake, Plumas County, Mass will be celebrated at Haskin's Boat Dock, Saturdays, 7:30 p.m., during July and August.

Cabrillo Council No. 2891, weekly fish fry has been canceled Friday, July 2. Next fish fry, Friday, July 9. Details: 262-9098.

Healing Workshop, "The Healing Ministry of the Church", San Luis Rey Mission, July 2-5. First session 8 p.m. Friday. Workshop ends after lunch Monday. Reservations by mail only, $55 per person. Details: 757-3651.

Third Order of St. Francis, St. Clare Fraternity, will meet 2 p.m., the fourth Sunday of June, July and Aug., Franciscan Brothers' monastery, East Highland. Details: 862-4045.

St. Patrick's church, San Diego, Mission Society benefit luncheon and card party, Saturday noon, July 10, parish hall. Donation: $1.50 Reservations: 295-5621, 281-6547.

Cedar Community Center, San Diego, talk on Zoo, Wild Animal Park, Thursday, July 8, 1:30 p.m. Details: 235-6538.

Annual Patriotic Mass, St. George church, Ontario, Sunday, July 4, 10 a.m., followed by buffet brunch, sponsored by Past Regents' Club and Court Our Lady of Fatima, CDA.

Foreign exchange students, host families needed in July, August, by Pacific Intercultural Exchange. Details: 225-0262.

Blue Army of Fatima, Evening of Recollection, St. Joseph's Cathedral, San Diego, Friday, July 2, 7:30 p.m. Details: 262-8026, 276-3693.

Blue Army of Fatima, First Saturday Mass, July 3, 8 a.m., St. Mary Magdalene church, San Diego. Details: 276-3693.

Friends of Carmel, 18th annual card party and luncheon, Tuesday noon, July 6, War Memorial Building, Balboa Park, San Diego. Details: 282-5643.

Card and game party, sponsored by Holy Family Altar and Rosary Society, San Diego, Wednesday, July 7, 1 p.m. Donation: $1. Details: 277-3530, 278-3409.

Natural Family Planning Group, meets Wednesday, July 7, 7:30 p.m., 782 Dorothy St., Chula Vista. Details: 423-5391.

Charisma in Missions serving Christian renewal in the Holy Spirit, second Encuentro Latino, San Gabriel Mission and Civic Auditorium, July 23, 24, 25. Sessions for adults, youth and children. Details: Maurya Moriarty, (213) 968-9595.

Father Bernardine Shine, OSB, of St. Charles Priory, Oceanside, will lead pilgrimage to Europe, July 26-August 16, Ireland, Lourdes, Rome. Details: Santa Teresita Hospital, 1210 Royal Oaks Dr., Duarte, Calif. (213) 359-3243.

Reach Out weekend Search, sponsored by Resurrection parish, Escondido, July 23-25. Details: 745-9439, 746-4724.

Sister Magdalen Coughlin, named president of Mount St. Mary's College, Los Angeles, effective Aug. 15.

Bishop Conaty Memorial High School, Los Angeles, alumnae association seeking members of class of 1928 for 50th reunion. Contact the school, 2900 West Pico Blvd., Los Angeles, 90006.

Diocesan Council of Catholic Women, South Bay Deanery, luncheon meeting Monday, July 12, 10:30 a.m., St. Charles parish, Imperial Beach. Reservations: 427-1662.

Blue Army of Fatima, national headquarters Marian Bicentennial pilgrimage to International Eucharistic Congress. Details: USA headquarters, Washington, N.J., 07882.

Cedar Community Center, San Diego, classes in lip reading, sign language, Mondays, 1 p.m. Details: 235-6538.

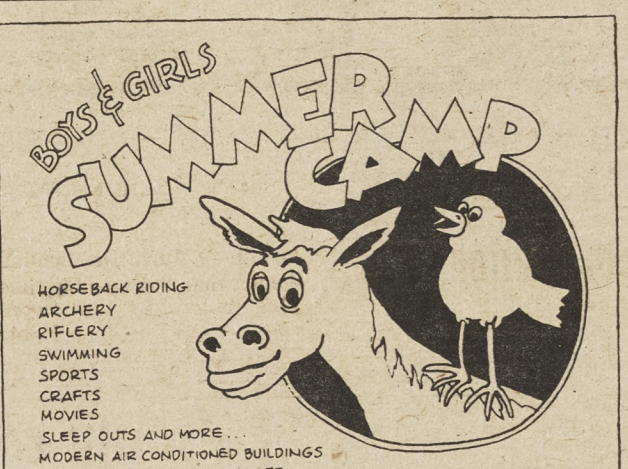
FISH, fully volunteer emergency help organization on seven-day 24-hour basis. Desperately in need of volunteers to serve one 24-hour period per month, as dispatcher, referral, telephone caller. Details: Bob Reichardt 295-4565, Kathy Schonfeld, 274-3380, Edna Hanson 232-9822.

Closing time for Around the Diocese events is Friday, the week before the event.

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IMPORTANT ANNOUNCEMENTS

Parishes are invited to publicize, free of charge, church and related events in these columns. Items will appear on a first-received basis. Please phone 298-7713.

BICENTENNIAL LUNCHEON AND CARD PARTY
The Mission Society of St. Patrick's Church
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Saturday Noon July 10 Parish Hall
Donation - $1.50 For information call 281-6542
All money goes to support Missions

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ON ROAD TO DIACONATE—As their families and friends witnessed the ceremony June 25, 12 men were received as candidates for the permanent diaconate by Bishop Leo T. Maher in the Immaculata. The bishop embraces Art Millen in the sign of peace during the ceremony. The other candidates are, from left, Richard Cover, William Dalzell, Leo Dube, Kenneth Finn, Bernard Gray, Gary Jacobs, Robert Moore, Ralph Robbins, Jerry Simpson, John Stenbeck and Frank Vitale. Jacobs of Christ the King parish, San Diego, is the first black candidate for the permanent diaconate in this diocese.—SC photo

Priest, permanent deacon ordained in Riverside rite

Southern Cross Reporter

RIVERSIDE—Joint ordination ceremonies for priest and permanent deacon are becoming part of the San Diego diocesan scene, but last Sunday, June 27, Riverside went one better with two parishes sharing the celebration when Father Rand Reichert and Rev. Mr. James Dale were raised to Holy Orders.

Watched by Deacon Dale's wife and 10 children and Father Reichert's parents, one of his two brothers and three sisters from Hoople, N.D., Bishop Leo T. Maher laid hands upon the two new ministers in a two-hour liturgy at St. Francis de Sales church, concelebrated by more than 30 priests and assisted by eight permanent deacons.

LATER A RECEPTION for the ordinands was hosted by St. Francis de Sales parish, followed by a dinner for about 400 people in the parish hall at St. Catherine of Alexandria.

In the homily, Father Larry Purcell, rector of the diocesan St. Francis Seminary, San Diego, said "This is a family affair", not only for Dales and the Reicherts but for the parish, and for the family of the presbyterate represented by Bishop Maher and fellow priests of the diocese.

And referring to Msgr. Peter Lynch who retired last year as pastor of St. Francis after 40 years and who was one of the concelebrants, Father Purcell said, "This is another mark for the pastor here of many years." Father Raymond Kirk is now pastor.

FATHER PURCELL charged Deacon Dale to be what he is, "a servant of charity. Yours is a special ministry of kindness," he said.

And then addressing Father Reichert, he said, "You've been given a unique gift" in that you are being called "to preach and to pray."

Several hundred filled the church which resounded with the music of the choir accompanied by organ, guitars and horns, and a harp solo by Mary Lou Grimmett during Communion, as Father Reichert and Deacon Dale administered the Eucharist to their respective families.

AND THEN IN the tradition of priestly ordination, after the final blessing, Bishop Maher knelt before the new priest who imposed his hands on the bishop's head and blessed him.

Father Reichert then blessed his parents who also knelt behind the altar. He then walked in front of the altar and blessed the entire congregation.

It was indeed "a family affair", as Father Purcell had said, "a simple day of joy and love."

Father Reichert has been assigned to St. Rita's parish, San Diego, while Deacon Dale's liturgical base is St. Catherine of Alexandria parish, here.

Moves to 'total teaching'

Responsible Parenthood changes umbrellas

Southern Cross Reporter

The Responsible Parenthood program, which has been under the official umbrella of Catholic Family Service, has moved to the new ministry of education total teaching mission office. It is now linked to the Cana and pre-Cana programs.

However, the question of funding the program, together with other extensions of the Church's apostolate in the area of teaching, has not yet been settled.

THE Responsible Parenthood program, in which Mrs. Laura Kristal has been teaching approved methods of family planning, was originally funded for two years by a State grant, according to Dr. Robert Peer, coordinator of CFS. This ended last November and for the past seven months CFS carried it as an unbudgeted item.

With the new financial year there are no funds for the program with CFS which, in any case, has transferred this responsibility to the family life program of the total teaching office under Dr. H. Giles Schmid.

Dr. Schmid said that funding is very difficult this year. "My whole operation is about $80,000 short this year, because the budget committee has only allowed us funds on the same level as last year.

"IN THE $80,000 is $14,000 for the Family Life and Cana program, which last year had a budget of only $985 for the work of Father James Ferrigan in the Cana program." he explained.

Another $14,000 is needed for the new office of evangelization for which Father Giles Conwill has been transferred to the education ministry. In addition the total teaching mission office itself needs $52,000.

Dr. Schmid said that several programs have not yet been funded because the total teaching mission operation is new and the funding has not yet been completely worked out. He is in consultation with Bishop Leo T. Maher and the budget committee of the diocese.

Meanwhile Mrs. Kristal will be away in Peru on a teaching program for the month of July. Dr. Schmid hopes that during that time something may be worked out to keep the Responsible Parenthood program going.

IRS proposals threaten freedom of religion, vice chancellor says

Southern Cross Reporter

"Freedom of religion is an endangered ideal in the U.S. today," says Father John Quinn, a lawyer and vice chancellor of the diocese. "And recent proposals by the Internal Revenue Service (IRS) are indicative of the threatening trend" (SC June 10).

His remarks followed the announcement of new regulations proposed by the IRS regarding church-related schools, hospitals and orphanages. The regulations would deny these institutions their status as "integrated auxiliaries" of the churches they represent.

ADDITIONALLY, they would be required to file an annual financial report with the IRS. But the filing requirements are not the major concern, according to Father Quinn.

If the regulations are adopted, he said, "that would mean a federal agency has been allowed to define not only what a church is, but also what its ministries are."

Such a situation, he said, "is excessive entanglement of church and state and directly violates the American concept of freedom of religion."

FATHER QUINN feels that the proposed regulations will never be adopted because they would contradict, in principle, U.S. Supreme Court rulings that church-related schools are not eligible for state aid because they are "integrated auxiliaries of churches."

Even if the IRS adopts the regulations, "I am convinced they would be overturned by the courts," Father Quinn said.

He is equally convinced that the nation's churches "will ultimately end up paying federal taxes," noting that the IRS proposals stem from mounting public pressure against the tax-exempt status enjoyed by churches. And even though he feels the current IRS effort will be defeated, "it is still another inroad toward the day when church taxation is a reality," he said.



THIS IS IT, BISHOP—Proudly displaying the medals they have earned for spiritual development in their scouting careers, the Cub Scout Parvuli Dei medal and the Boy Scout Ad Altare Dei, Steven Grosekemper, left, and David MacLaird chat happily with Bishop Maher. Joining the conversation are Dr. Thomas Shannon, right, diocesan chairman for Boy Scout Activities, and Father Joseph Carroll, diocesan Scout chaplain. Bishop Maher was the principal concelebrant of the Mass at which more than 75 such awards, stacked on table, were presented June 24.—SC photo

Charismatic conference opens registration

Southern Cross Reporter

Registrations are being accepted for the fourth annual West Coast Regional Charismatic Conference, planned for Aug. 6-8 at the San Diego Convention Center.

"Lord, the kingdom, the power and the glory are yours" is the theme for the conference, which annually unites nearly 4,000 persons in worship and for workshops on charismatic renewal, marriage and family life, the single life, youth, prayer groups and Religious.

Paul DeCelles, coordinator of People of Praise, South Bend, Ind., will be keynote speaker for the conference opening Friday, Aug. 6, 7:30 p.m.

OTHER seminar and workshop speakers will include: Jack Brombach, Servants of the Light, Minneapolis; Gabriel Meyer, Los Angeles; Kerry and Barbara Koller, John the Baptist community, San Francisco; Father Ernest Larkin, O Carm, Phoenix; and Steve Croskey and Tom Lulling, Southern California Renewal Center.

Everyone attending the conference must register. The cost for the weekend is $14 for adults, $8 for youths. A three-meal plan, covering Saturday lunch and dinner and Sunday lunch, may be ordered with registration for an additional $7.75 until July 25.

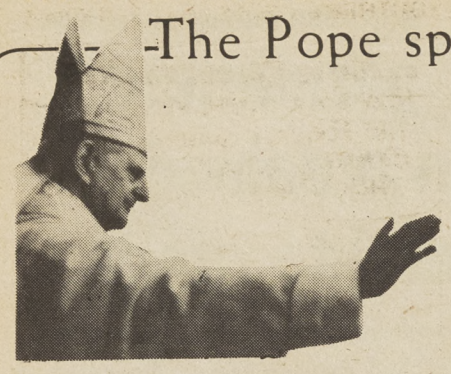
PERSONS planning to attend may register by sending fees to: West Coast Regional Conference, P.O. Box 7737, San Diego, CA 92107.

Hotel reservations are being handled by Mrs. Mary Menko, San Diego Convention and Visitors Bureau, 1200 Third Ave., Suite 824, San Diego, 92101.



DEVOTED 'APOSTLE'—Mrs. Ruth Buller, long-time diocesan coordinator of the Apostleship of the Sacred Heart, receives "Pro Ecclesia et Pontifice", the medal awarded by the Pope for service to "Church and Pontiff", from Bishop Leo T. Maher. Father Francis Larkin, SSCC, national apostleship director, far left, looks on. Her eyes tearing with joy, Mrs. Buller received the papal honor at the annual apostleship Mass on the Feast of the Sacred Heart at St. Joseph's Cathedral.—SC photo

The Pope speaks



Bicentennial message

We thank you for promoting liberty and justice and for your concern with the many needs of your people: for food and housing, for health assistance, employment and education, your preoccupation for farm labor, for the condition of migrants, for the dignity of immigrants and for the promotion of peace through endeavors favoring development.

We praise you for progress made in combating discrimination of various kinds, especially racial discrimination. And we are one with you and all American citizens of good will in facing the special dangers to your country and society from abortion and euthanasia.

The rights of minorities call out for protection as do the rights of the poor, the handicapped, the incurably ill and all those who live at the margin of society and are without voice. Above all, the precious right to life must be affirmed anew.

We call for an increased holiness of life—holiness that will be manifested at every level of the Church, and the roles of Catholic education and social communications are crucial to that aim.

Evangelization, the inheritance of the Holy Year, demands increased emphasis. Within this context we pray that the Church in the United States will generously keep alive the missionary spirit.

In the renewed discipline of the Sacrament of Penance, we pray that the element of spiritual conversion, so necessary for this sacrament, will play a great role in the life of your people and that they will never lose a sense of sin and therefore of the need for confession and forgiveness. Furthermore, the necessity for auricular confession should be held in honor by all.

Our thoughts turn to all your beloved people—especially to those who suffer physical and mental anguish. We pray that the rising generation will know how to bring understanding and love into the world and accept the Christian discipline necessary for them to fulfill their mission of compassion.

We are confident in the power of Christ's resurrection to sustain you all in his love and in the joyful hope of his coming. As we confirm the value of sacrifice and effort—and especially the enormous value of contemplative love and suffering endured in union with Jesus.

Above all brethren, let us love, because love binds the other virtues together and makes them perfect.—To U.S. bishops

America's Catholic heritage

Patriots FitzSimons and Washington

By Msgr. Francis Weber

Daniel Carroll and Thomas FitzSimons were the only Catholic "signers" of the American constitution, the famous document that bestowed upon the country "a more perfect union."

Thomas FitzSimons, the "Father of the American protective tariff," was born in 1741, at County Tubber, Wicklow, Ireland. He was brought to the New World in 1758.

IN THE EARLY days of the struggle for American autonomy, FitzSimons organized a company of militia and fought at the Battle of Trenton. When his services were no longer required at the front, he served on the Navy Board of Philadelphia.

In 1774, he was elected to his first public position as a member of the Committee of Correspondence. The selection of FitzSimons as a delegate to the so-called "Conference of Delegates," preceding the Continental Congress, is noteworthy because it was the first instance of a Catholic holding public office in Pennsylvania since 1689.

Between 1782 and 1787, the Irish-born patriot served in the Continental Congress. Subsequently, he was a participant at the Constitutional Convention, where he favored and furthered a membership selected by popular suffrage.

FROM 1789 TO 1795, FitzSimons was among a trinity of Catholics in the first three Congresses, where he mingled among that "remarkable assemblage of men, to whom, under God, we owe our liberty, our prosperity and our high esteem among other nations."

After leaving Congress, FitzSimons engaged in business and attended to the advancement of Catholic causes. A staunch Federalist, a leader in economic society and one of the founders of Georgetown University, he was also a organizer, in the United States, of the Friendly Sons of St. Patrick.

At the time of his death, in 1811, the Philadelphia **Gazette** said Thomas FitzSimons was "justly considered one of the most enlightened and intelligent merchants in the United States."

Throughout a life of devotion to Church and State, he conceived it as his duty to "contend for what is right, be the issue as it may." Though his name is mostly "sealed in the urn of oblivion," FitzSimons deserves the title of "First and Foremost Catholic Citizen."

The "Father" of the Nation

Americans are fortunate indeed that the "Father of the Nation" was not only a remarkable statesman, seasoned military man and efficient administrator, but one who believed in God, prayed to Him daily and spoke about Him frequently.

The apocrphyal stories about the cherry tree, edifying though they may be to youngsters, confuse the image that people should have about their first president.

Through his life, Washington discouraged and fought against bigotry in all its ugly forms. In 1775, for example, he forbade what he called that "ridiculous and childish custom of burning the effigy of the Pope among the troops."

WASHINGTON DIRECTED that there be religious services at his inauguration and, in 1789, he recommended that Congress appropriate funds for missionaries among the Indians.

The country's proto-President expressed his views on religion in his celebrated "Farewell Address":

"Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism who should labor to subvert these great pillars of human happiness—these firmest props of the duties of men and citizens.

"The mere politician, equally with the pious man, ought to respect and to cherish them. A volume could not trace all their connections with private and public felicity. Let it simply be asked:

"Where is the security for property, for reputation, for life, if the sense of religious obligation desert the oaths which are the instruments of investigation in courts of justice?

"And let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle."

In his eulogy for the deceased President, Baltimore's Archbishop John Carroll noted that "the last act of his supreme magistracy was to inculcate in most expressive language on his countrymen...his deliberate and solemn advice: to bear incessantly in their minds that nations and individuals are under the moral government of an infinitely wise and just Providence; that the foundations of their happiness are morality and religion; and their union amongst themselves their rock of safety."

The President was once asked about the "secret ingredient" that made for him a successful life, both in politics and in the military.

"I pray every day, in rain or sunshine, in good fortune and bad, in victory and defeat. Call it what you will, it has been the one and only motivation for whatever good my life has accomplished," he said.

[Michael Newman, SC editor, is recuperating after surgery. His column, "A time to keep", will return in a few weeks.]

We were talking
by Enid Lanyon

An outward sign of inward virtue

We were talking...about grace and gracefulness and what it means to live and to grow old and to die with graciousness—with a proper respect and concern for people.

For Christians, grace and gracefulness must mean more than elegance and a flowing symmetry of form—as we usually apply it—and graciousness more than kindly condescension or a conventional "refinement" of manner.

FOR US, grace implies the action of God within us and the infusion of all that is good and desirable. Graciousness, I believe, is the quality in which all the virtues converge—where truth and kindness fuse, where gentleness and strength are one and charity and love really do prevail.

By the same token, ungraciousness is the deposit of all the resentments and angers, envies and jealousies, all the disrespects and hostility and falsehood with which human beings are plagued.

Speaking of the grace of a person, surely we are referring to something that should permeate the entire personality and color all his or her responses. It should be a condition of being that is wholly natural and unaffected.

GRACIOUSNESS MAKES the difference between people. It was this in Jesus that marked him as different from other men. He spoke with authority, they said, but his manner was unfailingly gracious. True, he became angry at least once, but that was not the subjective, vengeful anger that destroys. It was an objective intolerance of blasphemy with the ability to cauterize and heal.

There was the graciousness of his mother, Mary, that dictated the unerring "rightness" of her response. Ungraciousness was alien to their natures and it is the Christ-ian quality of grace that we remember in people like St. Francis of Assisi, Pope John XXII, Mother Teresa and so on.

We do not usually think of the forerunner of Jesus as gracious, although on reflection, I cannot think why we do not. The "Charlton Heston" image of a roaring, violent John the Baptist seems to have little basis in Scripture.

JOHN MUST surely have been a man of intense grace. His humility, itself a manifestation of graciousness, was integral to his ministry. He assumed a secondary position gracefully, even at the height of his popularity. Totally without envy, he was ready to accept diminishment and eclipse and see the end of his mission in the commencement of Jesus'.

After his own success he could see his followers leaving him for another and "rejoice" at Jesus' growing supremacy and power. He could recognize without resentment that the mission God required from his Son was not that he asked of his herald—that continued popularity and exclusive leadership were neither intended nor possible for him.

There is a message in that for us, as there usually is in the Gospel events. "We would do well," William Barclay writes on this topic, "to remember that it is not to ourselves that we must try to attach people but to Jesus Christ. It is not for ourselves we seek the loyalty of men, but for him."

SUCH TRULY gracious concession was John's! His recognition and immediate deference to Jesus was utterly gracious — and wholly "graced." For us, this is what gracious living and dying means, a life and death in which Jesus is the center, in which success or failure has no meaning except in relation to him.

It does not mean silver teapots and leisurely days, although it could include them. It does not mean the observance of conventional niceties, although it may include them, too. It does not mean a pleasant, charming manner, although it must surely be that also.

A gracious life—a graceful life—must be one in which the transforming grace of Jesus Christ acting within us, helps us to become more than we are and simultaneously to think less of ourselves. It is a way of living in which we "must decrease, that he may increase."



Opinion Forum

'Grass roots reaction'

In reply to Sister Germaine (SC, June 10), I just wanted to say that my comments and questions regarding the charismatic movement come from personal experience and observation and merely represent a grass roots reaction.

Pentecostal devotional practice is not new to me. In addition to traditional worship, I had been engaged for quite a long time in all kinds of devotional practices and exercises, even practically standing on my head, trying to be "born again." I'm grateful Our Lord took me seriously because, through a convert friend, He brought me into the Church.

What a joy to discover that rebirth comes through baptism, being received into the Church, receiving the sacraments and growing in the love of God and neighbor, and our Blessed Mother. What I needed was the Catholic Church.

Regarding apostasy, all I can say is that regardless of the reasons anyone thinks he has for leaving the Church, to do so is nothing short of tragic and shouldn't be supported in any way. I realize I am super-protective, but I don't like to see Catholics exposed to any influence that would bring this about.

Edie Galbraith
San Diego

Charismatic life not for all

I'm afraid I'll have to agree with Ruth Lloyd (SC, June 3) about the charismatic renewal. It is not for everyone.

It is not for those who do not desire a heartfelt love and deep relationship with their God. It is not for those who will not die totally to themselves. It is not for those who run from persecution and see no great need to spread the gospel of Jesus' love.

It is not for those whose sole desire is not to be ever in tune with the will of a loving Father. It is not for those who run from the price of a pure heart filled with love and joy, so that they may serve God in a manner of which he is worthy.

Be careful—it's very catchy—and it may not be for you.

Diana Relph
Running Springs

'Continue steadfast in faith'

God love you, Edie Galbraith, (SC, May 13). You are closer to God, you are a Catholic and a Christian, which means, a follower of Christ.

There is some confusion about the charismatic movement. I believe that the Holy Spirit wants us to worship God, to adore and receive Jesus Christ Our Lord in the Sacrament of the Eucharist, and that is precisely what we Catholics do.

Perhaps all those followers of the Holy Spirit will attain their goal some day. Let us pray for them.

So, continue steadfast in the Catholic faith and you are doing God's will.

Martha Lewis
San Diego

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PULL OUT AND SAVE THIS SECTION

Insights in Faith

The Bible: New Testament

Early Church History

The Story of Peter and Paul

Acts could be called the Gospel of the Holy Spirit or of the Church itself

By Steve Landregan

The Acts of the Apostles is really a continuation of the Gospel of Luke; together Luke and Acts form a two-volume work. The Gospel relates the proclamation of the Good News by Jesus that was finally accomplished by His death, Resurrection and exaltation. Acts tells the story of how the Good News spread from Jerusalem to the "ends of the earth" after the Resurrection.

It depicts the emergence of Christianity from a Jewish sect to a Catholic religion, the Holy Spirit guiding the spread of the Word, and forming the early community of believers and adding to its numbers.

LUKE ALSO emphasizes the importance of Jerusalem as the place chosen by God from which the Good News would be spread and as the center of the Apostolic Church and Apostolic authority.

But Acts is something of a travelogue and the action moves steadily and definitively from Jerusalem through Palestine and Syria, to Asia Minor, Greece and finally to Rome itself, the "ends of the earth" to Palestinians but the center of the world to Luke.

Despite its title which reflects a Greek literary form that recounted the deeds of heroes, Acts is in no sense a recounting of the deeds of the Twelve Apostles. It centers on Peter and Paul.

NEARLY ONE-THIRD of Acts is devoted to speeches or discourses particularly of Peter and Paul but including the speech of Stephen before the Sanhedrin which led to his martyrdom.

Each discourse, beginning with Peter's Pentecost sermon (2:14-19) and concluding with Paul's address to the Jews of Rome (28:17-20) marks a decisive step in the spread of the Word.

Acts can be divided into two portions. The first, of which Peter is the principal figure, describes the spread of the Good News in Palestine, and includes the first nine chapters.

THE SECOND portion, which centers on Paul, is concerned with the spread of the Good News to the Gentiles and includes the book's concluding 18 chapters.

Luke's principal sources of material were Paul, to whom he was a companion, Mark, who was Peter's companion and scribe, Philip the Deacon, and others with whom Luke came in contact in Antioch, Ephesus and Caesarea.

The "we" sections of Acts (16:10-17, 20:5-15, 21:1-18 and 27:-128-28:16) attest to Luke's own experiences as being one of his major sources.

SALVATION, Christ, the Holy Spirit and the Church are the great theological themes of Acts.

The themes of the Holy Spirit and the Church are distinctive to Acts which could well be described as the Gospel of the Holy Spirit or the Gospel of the Church.

In the Old Testament the Spirit was seen and understood as the impersonal power of God but in Acts the Spirit is depicted as a divine being, personal and distinct from the Father and the Son.

FOLLOWING THE Council of Jerusalem, the Apostles write that: "It is the decision of the Holy Spirit, and ours too," (15:28), the Spirit speaks to Philip (8:29) and to Peter (10:19) and the Spirit selects Paul and Barnabas (13:2).

Acts refers to the disciples of Jesus as the "ekklesia" or church, a term used to describe the People of God in the Old Testament (7:38). The life of the Church is described in the context of the early Jerusalem community, centered around Apostolic teaching, breaking of the bread (Eucharist), prayer and the common possession of property (2:42-47).

The Church in Acts possesses a definite hierarchical structure but also has those whose roles stem from special charisms or gifts of the Spirit (11:27).

APOSTLES ARE the first teachers (6:2) and primary witnesses to the life, teachings and resurrection of Jesus (1:21-22). Peter is clearly the leader.

Episkopoi (bishops) and **presbyteroi** (priests) are leaders of the communities with **diakonoi** (deacons) appointed to care for widows and children and to participate in the ministry of the Word.

Jesus identifies Himself with the Church (9:5) making it clear that whatever is done to His disciples because of Him is done to Jesus Himself.

The Acts come to an end in about the year 63 A.D., while Paul is imprisoned in Rome. It is not certain why Luke chose to end his narrative at that point. Some speculate that he carried it to the moment of composition and simply stopped.

Others feel that he concluded the narrative with what he saw as the fulfillment of Jesus' words: "You will receive power when the Holy Spirit comes down on you; then you are to be my witnesses in Jerusalem, throughout Judea and Samaria, yes, even to the ends of the earth" (Acts 1:8).

NEW TESTAMENT: HISTORY

Questions and Discussion Points

1. Read the Acts of the Apostles.
2. What is the story that Acts tells?
3. trace the emergence of Christianity from a Jewish sect to a Catholic religion.
4. Upon whom does Acts center?
5. Outline the steps that resulted in the spread of the Word. Discuss.
6. What are the theological themes of Acts?
7. What relevence does Ruth's story have to today's people? Discuss.
8. Have you experienced any "signs of the presence of the Holy Spirit" in your own life? In your community? Discuss.
9. What does "social justice" really mean? How does it fit in with Christianity? Discuss.

The above discussion points and questions were prepared by the authors and Brother Richard Kerressy, CFX, Assistant Director for Adult Education, Department of Religious Education—CCD, USCC.



Works of Justice in the Church

Signs of the Spirit

By Father Peter J. Henriot, SJ

"The Spirit is a'moving, all over, all over this land!" How often have I heard that popular folk song in recent years? And how often have I reflected on the reality of its message? Truly, the Spirit is a'moving in our Church in the United States today.

I believe we are experiencing that "New Pentecost" which Pope John asked us to pray for back in the early 1960s when the Second Vatican Council was beginning. It has not always been an easy experience. Like the early Christian community at the time of the first Pentecost, we've been shaken, disturbed, confused. But the Spirit has shown itself in both dramatic and quiet ways: renewing, refreshing, recreating.

ONE GREAT sign of the presence of the Holy Spirit, it seems to me, is in the increasing dedication of the Church to the works of social justice. Some have feared that the spiritual renewal movement in recent years—retreats, liturgies, charismatic movement, houses of prayer, etc.—might turn people away from an active concern for social issues.

Occasionally there does seem to be instances of this turning inward on the part of some people in the Church. But I really don't think it is possible for a genuine inspiration, "blowing," of the Spirit to turn us away from that "action on behalf of justice" which the 1971 Synod of Bishops said was an absolutely necessary element in the preaching of the Gospel. It simply would not be the Spirit of Jesus that moved me if I was distracted from a strong commitment to justice.

The truth of this can be seen from a look at the fourth chapter of Luke verses 14-21. There we learn that when Jesus began His ministry immediately after His Baptism, "the power of the Holy Spirit was with Him." Coming to Nazareth, He began His first public homily by making His own the words of Isaiah: "The Spirit of the Lord is upon me."

AND HE TELLS us the consequence of that anointing with the Spirit: preaching the Good News to the poor, proclaiming liberty to captives, giving sight to the blind, freeing the oppressed. These are the works of justice. This is the mark of whoever is moved by the Spirit.

And so we can look around the Church today in the United States and see much of the presence and activity of the Holy Spirit. Responding to the insistent call of the Church's recent social teaching, Catholics are becoming more and more involved in efforts to bring justice to the structures and conditions of our society. Let me mention just a few of these "signs of the Spirit" that I see around us at this time.

1. The bishops' Bicentennial celebration, "Liberty and Justice for All," has involved large numbers of Catholics in discussions and decisions about the Church's role in meeting today's great problems. When the special "Call to Action" conference meets this coming October in Detroit, a five-year pastoral plan will be drawn up to assure that the Spirit's call for us to "preach the Good News to the Poor" is really answered in our country.

2. The tremendous response of Catholics to the global food crisis has been marked by a growing recognition that at issue is justice and not simply charity. If hungry people are to be fed—in the United States and in the poor countries of the world—we have to pay attention to social welfare legislation, corporate business practices, foreign policy, and so forth.

3. Recently Catholic bishops have acknowledged that the movement for women's rights is a key social justice question that the Church must address. Bishop Dozier of Memphis, for example, has emphasized that equality, freedom, dignity, and opportunity are such basic rights that a denial of them to women "would be a grave injustice to the People of God." A sure sign of the Spirit's presence is that more and more women—and men—are recognizing this and working for justice.

4. The needs of racial minorities, of the Spanish-speaking, of white ethnics, of the elderly: These are a few of the challenges which have given rise to numerous peace and justice centers across the country, with official and/or unofficial Church sponsorship and support. The growth of these centers seems to me to be a great instance of the movement of the Spirit.

The list certainly could go on. But the lesson is clear. We know that "the Spirit is a'moving all over the land" because we see similar results in our Church as were experienced by Jesus when He was moved by the Spirit. The works of justice are great signs of the Spirit in today's Church.



JESUS' MOABITE ANCESTOR—As depicted in this painting by Calderon, Boaz was able to make a marriage claim on Ruth with the approval of her mother-in-law, Naomi. Thus, Father Alfred McBride writes, Ruth, an outcast girl from an alien society, became the great-grandmother of David, the most beloved of Israel's kings.—NC photo

Biblical Profile: Ruth

Your people shall be my people, your God my God

By Father Alfred McBride, O Praem

Comedians like to create funny stories out of mother-in-law conflicts. They would not find much ammunition in the story of Ruth. In our own time of throw-away relationships, short-term commitments and disposable love, the story of Ruth is a welcome reminder of the ideal of passionate commitment, compassionate love and long-term concern.

The time is near the end of the period of the Judges. A famine strikes the countryside. The story focuses on a Bethlehem family, that of Naomi, Elimelech and their two sons. Rather than starve, they emigrate to Moab. While there, the two sons marry local girls who are Moabites (non-Jews).

UNFORTUNATELY, AN epidemic kills all the male members of Naomi's family. She is left stranded in a foreign country with two daughters-in-law. She advises them to go out and find new husbands. She herself will go back to her native land. Orpha bids good bye to her mother-in-law, but Ruth does not.

She will not allow this old woman to go back alone and die with no one to care for her. Ruth's words of love and commitment show extraordinary heights of human affection:

"Wherever you go, I will go,
Wherever you lodge, I will lodge,
Your people shall be my people,
and your God, my God.
Wherever you die I will die,
and there be buried." (Ruth 1, 16-17)

Ruth is as good as her word. The women return to Bethlehem during the time of the barley harvest. Ruth applied for a job as a gleaner from a man named Boaz, a relative of her dead husband. From this moment on the story of Boaz and Ruth achieves the typical qualities of a romance, at least in terms of biblical culture. Boaz hires her, praises her for her devotion to her mother-in-law and assures her that she can harvest with no interference or resentment from the male members of the harvest team.

NAOMI FORESEES the possibility of arranging a marriage between Ruth and Boaz. She advises Ruth to linger at the tent of Boaz that evening. When Boaz sees her he asks her why she is there. She tells him she is following the advice of Naomi. Boaz exercises moral restraint and promises her that he will see what can be done about a marriage.

The following day Boaz went to a bargaining session that would result in his laying a marriage claim on Ruth. With 10 leaders as witnesses, Boaz discussed the sale of a farm belonging to Naomi with a relative who had the first option on buying it. If this relative wished to exercise his option he would have to take Ruth as part of the bargain, marry her and raise up a family.

This was known as the Levirate law. If a husband died without issue, then the closest male kin could be expected to marry the surviving wife and give her children so that the first husband's name would not die out.

IN THIS CASE, however, the closest relative was unwilling to do so. "I cannot exercise my claim lest I depreciate my own estate. Put in a claim yourself in my stead" (Ruth 4, 6). Boaz happily agreed and symbolized the witnessing of the contract by taking off one of his sandals and giving it to the party who was yielding his rights. The leaders nodded their agreement to the conclusion of the contract.

And so Ruth and Boaz were married. They gave birth to a son whom they named Obed. He became the father of Jesse who sired David, the most beloved of Israel's kings. Thus Ruth, an outcast girl from an alien society, became the great-grandmother of one of Israel's most distinguished heroes and saints. And what is even more impressive, her name stands out in the New Testament geneaology of Christ.

"Boaz was the father of Obed, whose mother was Ruth...

Jacob was the father of Joseph the husband of Mary.

It was of her that Jesus who is called the Messiah was born."

Matthew 1:5,16

Ruth, the Moabitess, provided a precedent for receiving Gentile converts to the Jewish faith. Her story is a timeless plea for racial tolerance as well as the ideal of life-long loving commitment.

One-to-One, Pre-Cana

Engaged couples offered several optional courses

By Father Joseph M. Champlin

One of my bigger surprises and disappointments in the priestly ministry has been pre-Cana or marriage preparation sessions.

I looked forward a few years after ordination with great anticipation to my first experience before a group of engaged couples. After all, they were young, in love, and presumably anxious to hear words of wisdom about the Sacrament of Matrimony; I, too, was young, supposedly related fairly well to people of that age bracket and enjoyed speaking on this topic.

THEN CAME the shock. Most of the 50-plus couples sat sullen and silent, arms folded, eyes on the clock, feet shuffling back and forth under the chairs.

Jokes which normally drew strong laughter hardly brought a smile. Questions were few and far between. There was no applause, no thank-yous, no warm fuzzies at the end, only a rapid departure from the auditorium.

That painful opening encounter has repeated itself at many pre-Cana meetings since then. Anonymous feedback forms indicated that despite the hostile and non-responsive atmosphere and reception, the couples in fact liked our presentations and benefited from them. But it certainly was difficult to judge this from the initial reaction or external appearances.

AWARE OF such an apparent reluctance, even resentment, upon the part of engaged persons, we invited with some hesitation married couples at our parish to join in a special one-to-one marriage preparation program. The results, however, have been extremely positive.

We present a young man and woman several options when they come to the rectory and set a definite date for their wedding: travel to a diocesan pre-Cana conference; participate in an Engaged Encounter weekend; meet with one of our own couples for a few hours. Most select the latter.

After the engaged make this choice, the married couples assigned contacts them and invites the young lovers to their home at a mutually acceptable time.

THE FORMAT for that afternoon or evening is quite unstructured. During the several hours they visit, the married couple attempts to guide the easy, free flowing discussion over about 10 topics which include love, communication, finances, in-laws, sex, children, forgiveness and religion.

It is hard to say who is more nervous at the beginning—the engaged or the married couple. Nevertheless, the tension quickly seems to dissolve, common bonds are swiftly discovered and the conversation proceeds from one subject to the next without much difficulty.

Our 10 pre-Cana couples happen to be marriage encounter persons. They were the only ones who volunteered, although the opportunity was and is open to any married individual in the parish.

THEIR WEEKEND and later encounter experiences seemed to help these couples with our one-to-one program. Having discussed at length with each other and with similar people in the movement the basic issues of marriage, they felt more comfortable in articulating those questions to the engaged couple.

In addition, they allowed the young lovers to talk and avoided lecturing to them. Moreover, they conveyed genuine interest and joy in the couple, indicating how much they benefited from the engaged persons' sharing of their inner selves with them.

Married couples like this are able to make points about the Church and religion more effectively than we as priests can do. Those who seldom participate in Sunday Mass expect the clergy to say something about that—it is our "job"; similar words from concerned lay people have greater impact.

'Eat and Be Filled'

Eucharist and the hunger for freedom and justice

By Msgr. John P. Foley

"If any man eat this bread, he will live forever."

The words of Jesus in promising the Eucharist are both provocative and paradoxical, for how can bread nourish for a life that will never end and how can such a life bring a happiness that is complete?

FIRST, WE know from experience that starving people are not truly free. Their bodies are not free, because they are too weak to do anything. Their minds are not free, not only because they are preoccupied with the one thought of physical survival, but also because their brains suffer the effects of malnutrition.

We also know from experience that oppressed people are not truly free. They are inhibited—or prohibited—from traveling, from speaking, even from praying. They are hindered from developing.

Thus, there exists throughout the human family a hunger not only for daily bread to fend off starvation, but also for the realization of fundamental dignity which provides psychic security. If human beings are deprived of food, they are destroyed physically; if human beings are deprived of dignity, they are destroyed psychologically. Given sufficient nourishment, sufficient sense of self-worth and sufficient opportunity, human beings can truly achieve much.

THUS, HUMAN beings hunger to be treated with that justice which is their due as human beings; they hunger for that opportunity to develop which we call freedom.

Human beings have their dignity, their self-worth, from God. It is He who made every human being, and every member of the human family is His child. Thus, justice denied to human beings is justice denied to God himself. But just as every material gift comes from God and just as individuals derive their dignity from Him, there is another gift, another type of justice, which comes from God.

This gift of justice or justification gives human beings a claim to eternity, because it is the gift of the inner life of God Himself—a gift we call "grace" because it is gratuitous. There is no greater justice than a reward which is eternal; there is no greater freedom that a life which is everlasting.

BECAUSE THE Eucharist involves communicating to human beings an increased share in the very inner life of God Himself, it is truly the Bread that will enable man to live forever; it is truly the food of freedom and justice.

Those who receive the Eucharist, however, are guilty of blasphemy if they receive in their mouths the Body and Blood of Christ but harbor in their minds schemes of greed and exploitation. If those who seek to conform themselves more completely to Christ's will by receiving Him in the Eucharist refuse to conform themselves to His will be keeping the commandments, the guidelines of earthly justice, then they are repudiating their claim to heavenly justice.

Thus, the Eucharist both satisfies and stimulates. It stimulates, because it motivates those who receive it to live more completely the life of Jesus by serving Him in the poor and oppressed; it satisfies, because only in the Eucharist is found the font of eternity—the pledge of an everlasting reward to heaven, the foretaste of complete freedom in abandonment to God in a loving union which will never end.

Coming in Insights...

NEXT WEEK St. Paul is the subject of the articles. Steve Landregan outlines what is known about the "fiery little preacher" whose life had been turned around on the road to Damascus. Paul, a dynamic personality, was the man most responsible, after Jesus, for the development of the Christian movement and its theology in the first century. He evangelized Cyprus, Turkey and Greece before his martyrdom in Rome.

Esther is the Bible personality for the week chosen by Father Alfred McBride and Russell Shaw draws the implications of Paul's message for Christians of today.

In preparation, read Paul's conversion experience in Acts 22:6; 9:1-9; 22:5-16; 26:10-18; Gallatians 1:12-17.

BIBLE READINGS AT MASS
Sunday, July 4 — Fourteenth Sunday in Ordinary Time
Ezekiel 2:2-5; 11 Corinthians 12:7-10; Mark 6:1-6 (102)

El Obispo Chavez: Amor, mandamiento nuevo

Por Gilberto E. Chavez
Obispo Auxiliar de San Diego

Esta vez fue en Encinitas, entre los extensos cultivos de flores, en un ambiente de luz, colores y aromas, donde la comunidad me invito a platicar a cerca de la base principal del Cristianismo: el amor.

Carmen, una cursillista, leyo el texto de Juan: "Dios es amor, y el que persevera en el amor permanece en Dios...", y sobre esto fundamento su oracion inicial.

— YO ACEPTO -empezo Alfonso- que Dios es amor. Pero tambien creo que entre los humanos existe el amor, y quisiera saber en que consiste el verdadero amor.

—Me parece -dijo Martha, una trabajadora social- que hay varios modos diversos de amor; por ejemplo, el de amistad es diferente del matrimonial y ambos distintos del amor a Dios?

—Cierto, -agrego Ricardo- y otro es el amor familiar entre hijos, padres, hermanos, tios, primos y cunados. Quiza existen mas clases de amor, Senor Obispo?

—Pienso -respondi- que hay otra tan importante como el amor a Dios, y es el amor al projimo, es decir, a todos los humanos aunque no sean amigos personales ni esposos ni parientes.

—ESTA BIEN, -insistio Alfonso- cinco amores distintos: a Dios, el matrimonial, el familiar, el de amistad, el del projimo. Pero, que es amor?

—Yo diria -replico Guillermo el estudiante- que la idea de amor es un poco diferente en cada una de las cinco clases. Pero hay quiza una definicion general que sirve para todo genero de amores.

—Oigamos esa definicion! -grito Hilda entusiasmada.

—Yo la he leido en alguna parte y luego la he pensado -dijo Guillermo con modestia- meditando en el mas perfecto de los amores, que me parece es fuente de todos los demas: el amor que Dios nos tiene a nosotros. Analizandolo resultaria que "Amor es la entrega generosa de lo mas precioso que uno tiene, para perfeccionar y hacer feliz al ser amado, tal vez con la esperanza de uns respuesta semejante." Que opina Ud., Senor Obispo?

—MAGNIFICO! -le respondi- es la definicion de San Agustin, y siento gran satisfaccion al ver que un seglar nos recuerda estas bases de la ensenanza Cristiana.

—Pero, explicanos -insistio Hilda- como resulta eso analizando el amor que Dios nos tiene?

—Pues porque Dios -replco Guillermo- hace consistir su amor a nosotros en entregarnos lo mas precioso que El posee, para perfeccionarnos y hacernos felices: nos participo el ser, la existencia, su inteligencia, su libertad. Y tanto nos ama que nos dio el tesoro mas precioso que Dios puede tener: su unico Hijo, y con el la perfeccion y felicidad de la Vida divina. Y espera que le respondamos con un amor semejante.

—Magnifico! -declaro Margarita- Pero...

—Pero hay mas, -interrumpio Guillermo- cuando Dios viene al mundo y se hace Hombre nos manifiesta su amor en la misma forma: Cristo nos entrega su Evangelio, la salvacion, su Vida divina, su Cuerpo, su Sangre, su Espiritu. Todo lo mas precioso que posee, para perfeccionarnos y hacernos felices. Y espera nuestro amor.

—FANTASTICO! -insistio Margarita- Pero yo quisiera ver como la definicion general de Guillermo se aplica por ejemplo a la amistad, al amor matrimonial...

—Por favor, -pidio Guillermo- que lo explique Teresa. Ella y yo hemos discutido largamente estos temas.

—La amistad -dijo Teresa, novia de Guillermo- es una clase particular de amor, que de ordinario existe entre dos seres del mismo sexo; no incluye elementos sexuales e iguala a los amigos; exige confianza plena, fidelidad, lealtad. Escoge, y generalmente la amistad humana excluye a terceros que causarian diferencias y celos. Se le aplica la definicion de Guillermo porque cada amigo entrega y comparte con su amigo lo mejor de su vida, de sus valores, de sus bienes, para perfeccionarse mutuamente.

—Ahora comprendo -exclamo Antonio- por que Cristo dice a los apostoles que no los llamara siervos sino amigos, porque el amigo sabe lo que hace su amigo y da su vida por el...

—EXACTO, -LE conteste- y el Cristianismo perfecciona el concepto puramente humano de la amistad, al pedirnos que todos mutuamente nos amemos como amigos.

—Y respecto al amor matrimonial? -insistio Pedro.

—El amor de novios y de esposos -continuo Teresa- es diferente. Escoge entre muchos a uno o a una para la relacion exclusiva. Tendria que ser el estado en que dos personas se han realizado completamente, y quieren unir la totalidad de sus vidas para formar entre los dos una sola voluntad, un solo ideal, un solo cuerpo, y ver esta union personificada en los hijos.

—Y Dios lo creo -anadi- para perpetuar la familia humana y la Iglesia. Por eso exige madurez sicologica y es un Sacramento inseparable. Se le aplica la definicion que dio Guillermo, porque los esposos se entregan mutuamente lo mas precioso de sus vidas, de su ser, de sus bienes. Y asi se perfeccionan uno al otro en la felicidad.

—Senor Obispo -pregunta Teresa- Ud. dijo "madurez sicologica". Que es eso?

— ES -LE respondi- el estado a que llegan un hombre o una mujer cuando saben perfectamente lo que hacen, conocen las consecuencias, sienten las responsabilidades, y aceptan todo ello con inteligente voluntad de responder a un ideal de perfeccion, que han escogido. Por eso no deben casarse personas muy jovenes, inmaduras.

—Pero no todos -comento Mariela- estan llamados al matrimonio, ni todos encuentran la amistad ni el amor de familia. En cambio creo que todos debemos profesar el amor a Dios y al projimo?

—No entiendo -dijo timidamente Juanita- como podemos responderle a Dios dandole en nuestro amor algo que lo perfeccione?

—Ciertamente Dios -le respondi- es absolutamente perfecto y feliz. Al amarle nosotros no le perfeccionamos en si mismo, pero si cooperamos para perfeccionar su plan de salvacion, amando a nuestros hermanos.

—ENTONCES -pregunto Ignacio- el amor a Dios es lo mismo que el amor al projimo?

—Lo dice San Juan -comento Ernesto- "El que dice que ama a Dios y no ama al projimo, es mentiroso".

—Exactamente, -anadison el primero y el segundo mandamientos de la Ley, y el unico Mandato Nuevo de Cristo, base y esencia del evangelio. Se trata de un amor sin egoismos, que busca al projimo no como un valor util ni para goce, deleite o perfeccion del propio "yo", sino por razon del projimo en si, del "otro", porque es imagen de Dios, miembro de Cristo, templo del Espiritu que se encarna en el. Porque cada uno por su propia dignidad humana y divina merece toda nuestra entrega.

—Asi pues -comento Juan- este amor al projimo es el mas semejante al que Dios nos tiene a nosotros?

—EXACTO -conteste- es el mas fino, valeroso, generoso y heroico; porque no se alimenta de sensasiones ni sentimientos ni placeres; no busca la belleza ni la bondad ni la atraccion ni la gratitud en el ser amado. Solamente necesita que la voluntad libre quiera amar, porque la fe cree que debe amar.

En verdad, es el mas semejante al de Dios que ama lo mismo a buenos y malos y se entrega lo mismo por atractivos o repugnantes, agradecidos o ingratos, blancos, cobrizos, negros o amarillos; cualquier lengua hablen o cultura cualquiera tengan; y perdona y se cruciifica por todos.

—Y se crucifica! -comento Ines- Entonces el amor tiene que mostrarse en obras?

—Ciertamente -conteste- el amor que profesamos los Cristianos como principal mandamiento de Dios, no es solo de palabras, dice San Juan, sino de obras y de verdad.

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MC CAFFREY, Clara L. Wife of John McCaffrey, mother of Karen Janine Datlowe and Mary Patricia McCaffrey, sister of William and Hiram Powell. Requiem Mass, June 18, Our Lady of Guadalupe Church.

Goodbody's Blvd. Chapel

NUGENT, Thomas P. Husband of Jean Nugent, father of Jean Ryan, David and Thomas Nugent, also one brother, three sisters and seven grandchildren. Requiem Mass, June 23, Sacred Heart Church of Ocean Beach.

Goodbody's Blvd. Chapel

PACHECO, Jose Sr. Father of Maria Riveroll, Robert, Alfred, George, and Jose Pacheco Jr., also 15 grandchildren and six great grandchildren. Requiem Mass, June 18, St. Judes Shrine.

Goodbody's Ivy Chapel

PERNICANO, Joann. Sister of Rose Shirk, Francis and Mary Puleio, Fred and Joe Catarouch. Requiem Mass, June 24, St. John the Evangelist Church.

Goodbody's Blvd. Chapel

SEDITA, Carmelo. Father of Connie Sedita and Thomas Sedita, brother of Ann Haygood, Mary Noto, Jean Fregalette and Louis Sedita. Requiem Mass, June 21, St. Martin's Church.

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Bicentennial in California

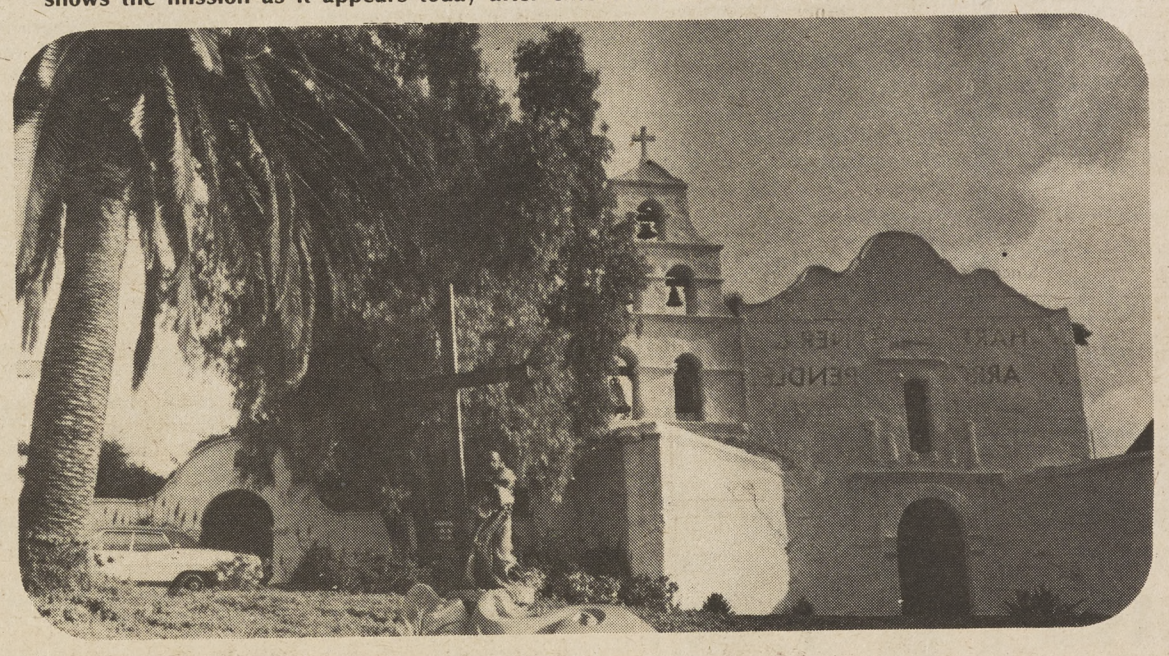
Mission San Diego de Alcala: cradle of the Faith

Southern Cross Reporter

This article was written from a history of the Basilica of Mission San Diego de Alcala prepared for the nation's Bicentennial Year by Msgr. I. Brent Eagen, chancellor of the diocese and pastor of the mission.



FAITH'S FOUNDATION—The first Christian church in the Far West, Mission San Diego de Alcala was the foundation of the great chain of 21 Franciscan missions established by Padre Junipero Serra more than 200 years ago. Top photo, from the historical collection of the Union Title Insurance and Trust Company, shows the mission at the turn of the century, flanked on the left by the Indian school established by another famous San Diegan, Father Anthony Ubach. Bottom photo, from SC files, shows the mission as it appears today after extensive restoration.



Just 200 years ago this week, as they gathered in Philadelphia to declare themselves free of English rule, America's founding fathers were probably unaware of events 3,000 miles westward on the other side of their continent.

As they were signing the Declaration of Independence in July of 1776, another founding father, Fray Junipero Serra, returned to the cradle of Christendom in the Far West to rebuild the church he established seven years before, Mission San Diego de Alcala.

AND IT WAS with the establishment, and subsequent rebuilding of the mission, that the seeds of the Faith and of Western civilization were sown on America's Pacific coast.

The name, San Diego (Didacus) de Alcala, was given to the region in November, 1602, by Captain Sebastian Viscaino when he sailed into the bay, naming it, in the Spanish custom, after the saint whose feast day was near. (The region was first discovered for the King of Spain by Portuguese explorer Juan Rodriguez Cabrillo in 1542. He named it San Miguel.)

For 167 years the region was occupied only by Indians. On July 1, 1769, Padre Serra, superior of the Franciscans who were to Christianize Baja and Alta California, arrived by land from Mexico City. On July 14, Padre Serra and his associates began preparations for the establishment of the mission.

A POINT OVERLOOKING San Diego Bay, now known as Presidio Park, was chosen and on July 16 Padre Serra raised the cross and offered Mass, formally founding Mission San Diego de Alcala, the first of the 21 Franciscan missions in California.

In 1774 Padre Serra moved northward to establish more California missions, assigning Padre Luis Jayme to succeed him as pastor at Mission San Diego.

Because of poor soil, a lack of water, an insufficient labor supply and the effect the immoral conduct of the Spanish soldiers had on the Indians, Padre Jayme requested permission to relocate the mission. He chose the present Mission Valley site six miles inland from Presidio Hill.

UNDER THE DIRECTION of Padre Jayme and Padre Vincente Fuster, construction of a church, rectory, corral and structures housing Indians was completed in December, 1774.

Then, on Nov. 5, 1775, Indians descended on the mission while Padre Jayme and Fuster and nine other people were asleep. What was probably to be a raid for the purposes of stealing clothing, ornaments and articles developed into a full scale attack, possibly because of the bewilderment of the inhabitants.

The Indians set fire to the guardhouse, church and living quarters. Rather than seek shelter with Padre Fuster and the guards, Padre Jayme walked directly into one group of Indians with his normal greeting, "Love God, my children."

THE INDIANS STRIPPED the gentle Franciscan, beat him with clubs and riddled his body with arrows. At daylight, after the Indians had run off, the survivors of the attack began to collect the wounded and to search for Padre Jayme.

They found the priest's body in an arroyo near the mission. He was so badly disfigured that, according to Padre Fuster's account, he was recognized "only by his sacred hands and the tonsure on his head".

Msgr. Francis Weber, a historian and archivist for the Los Angeles archdiocese said: "The reaction of the Franciscan Presidente to the news of his confrere's death speaks volumes about the attitude of the early friars.

"Far from being saddened or disappointed, Fray Junipero Serra said, 'Thanks be to God; now that the terrain has been watered by blood, the conversion of the San Diego Indians can take place.' "

PADRE SERRA RETURNED to San Diego in July 1776, to supervise reconstruction of the mission. By October of that year a large church was erected along with other buildings.

In 1808 the missionaries built a third church at the mission site. The second church had been damaged by an earthquake in 1803.

The Franciscan missionaries were also concerned with making the land productive. In 1795 construction of an aqueduct system was begun to provide a new and more plentiful water supply. In 1803 the system was expanded. A dam, still partially intact and known as Padre Dam, was built in Mission Gorge.

APPROXIMATELY 250 feet long, 16 feet high and 10 feet thick, the dam was bonded with cement and provided a stream of water from the San Diego River one foot deep and two feet wide which branched off supplying water to the mission fields.

By 1797 the mission had grown considerably. Records indicate that by that time 1,405 Indians had been converted. The land area covered 50,000 acres on which wheat, barley, corn and beans were grown, and the mission owned 20,000 sheep, 10,000 cattle and 1,250 horses.

The intrusion of civilian settlements and struggle over political control of the mission lands marked the decline of the mission. The Mexican government introduced policies to bring about the secularization of the missions.

IN 1846 MISSION San Diego de Alcala was given to Santiago Arguello for serviced rendered to the government. The last Franciscan priest to serve the mission, Padre Vincente Oliva, retired to San Juan Capistrano that same year.

In 1847, the U.S. Cavalry occupied the mission and the grounds for 15 years. In 1862, by order of President Abraham Lincoln, the American government restored 22 acres of the mission to the Catholic Church for religious use.

The mission had fallen into ruins before 1850. By 1880, little more than the fachada or front wall was left standing. Father Anthony Ubach, who founded Immaculate Conception parish, Old Town, and St. Joseph's parish, now the Cathedral, started an Indian school which existed at the mission site for some 20 years.

Early in the 1890s Father Ubach began a campaign to restore the mission, and brought in the present Stations of the Cross from Spain. Prompted by the World's Fair coming to San Diego, Mayor Albert Mayrhofer raised funds through private donations for reconstruction of the mission. The rededication of the mission took place in 1931.

In 1941 Bishop Charles F. Buddy, San Diego's first bishop, reinstated the mission as a parish church, naming Father C. Norman Raley pastor. And under the current pastor, Msgr. I. Brent Eagen, chancellor of the diocese, renewed restoration and expansion efforts are under way.

EARLY THIS YEAR, at the request of Bishop Leo T. Maher, Pope Paul designated Mission San Diego de Alcala as a minor basilica. Bishop Maher will read the papal documents proclaiming the mission a basilica at a special noon Mass at the mission on Sunday, July 18.

Gone are the Indians and their rancheiras, replaced by freeways and condominiums. But today, Mission San Diego de Alcala again stands majestically over Mission Valley, still serves the same God and, perhaps, quietly broods over the two centuries of history it has seen.

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Senate votes to remove ban on use of federal funds for abortions

WASHINGTON (NC) — Following an emotional floor debate the U.S. Senate has voted to remove a ban on the use of federal funds to perform, encourage or promote abortions.

The ban had been added to an appropriations bill for the Department of Health, Education and Welfare by the House of Representatives. Sen. Robert Packwood (R-Ore.) made the motion to drop the ban. The motion passed 57-28.

SUPPORTERS of the ban on the use of federal funds for abortion, through Medicaid and other programs, argue that tax money should not be used for a procedure that many Americans believe is immoral.

Opponents of the ban argue that it would discriminate against the poor by making it more difficult for them to obtain an abortion than for wealthier women.

California Sens. John Tunney and Alan Cranston were not present to vote on the bill.

THE VOTE marked the third time in the last two years the Senate has acted on a proposed ban on the use of federal funds for abortion.

In September, 1974, the Senate approved a ban, but it was dropped in conference with the House which had not approved a ban. Last year such a ban was approved by the House but defeated by the Senate.

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Catholics urged to evangelize unchurched

From page 1

the unchurched American is so big, it must be approached simulaneously at all levels: through personal evangelization, parish programs of evangelization; diocesan offices of evangelization; and national programs for evangelization.

Within the well organized United States Catholic Conference and the National Council of Catholic Bishops there is not one office or person working fulltime to reach out in friendship to the largest segment of the American religious scene: the 80 million unchurched Americans.

[6] **Ecumenism and** evangelism can and must work together on the American scene if both challenges are to meet with some success. Ecumenism basically is the effort to undo the scandle of disunity among the 125 million believing peoples, while evangelization is the effort to share the gospel of Christ with the 80 to 90 million religiously alienated in our land.

[7] **In designing** programs to serve the needs of the unchurched, we must start with the spiritual and psychological needs which every human being has. We begin with the human condition of loneliness, rejection, fright, guilt, the questions of pain and sorrow, life and death, and we view these in the light of the message of Jesus Christ. It is our task to show how Christ confronted these human sorrows successfully.

[8] **Social ministry** and spiritual ministry are two sides of one and the same coin which says that we are to love God with our whole heart and our neighbor as ourselves. Evangelizing the unchurched is not either social ministry or spiritual ministry, but both.

[9] **At all times** we must develop and honor the cognitive in our Christian traditions. But because we find ourselves now living in an existential age, a visual age, a sensate age, a here-and-now age, we must develop more sympathy for the emotional and experiental side of those we seek to serve. "Taste and see the goodness of the Lord," the Psalmist says.

[10] **We must be** open to a multiplicity of approaches using an array of tools because we are trying to reach all manner of diverse peoples. No one approach and no one program will do the job.

[11] **For stability** and follow-through, evangelization programs should be parish based. Our task is to invite the unchurched to become part of this community of believing people who support one another on our pilgrim journey to eternal life.

[12] **The hope of** evangelizing large numbers of the American unchurched lies with the laity. Even if priests, Sisters and Brothers could do the job alone—and they certainly cannot—it is neither theologically sound or pedagogically desireable that they do. Programs must be constructed around the peer-to-peer concept.

[13] **Evangelization** does not need more structures, more buildings, more things, or large amounts of money. The American Catholic community for the most part has plenty of structures waiting to be used. What evangelization does need is people, ideas, dedication, and a modest amount of money to help communicate the message.

[14] **Part of the** mystery and the beauty of evangelization is what it does to the evangelizer. When the Catholic gets involved with the effort to evangelize the unchurched, it becomes painfully obvious that you cannot share something you yourself do not first possess.

[15] **We will never** begin to share our Faith if we insist upon waiting for the day when the total Christian community is in exemplary spiritual condition, with all questions and doubts resolved, and all of us living in harmony. For 2,000 years it has not been that way, and it will never be so.

Look at the record of the early apostles. Judas betrayed him. Peter denied him. In the Garden of Gethsemane 10 of the 11 apostles fled into the night abandoning Christ to his captors.

Read the epistles of St. Paul keeping in mind that the sins and excesses of which he is writing were being committed not by the pagans, but by the early Christians. We are sinful people who are in need of salvation. "Ecclesia semper reformanda" will always be true.

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San Diego, Calif. 92119
2. JEAN P. POHL
6222 Twin Lake Drive
San Diego, Calif. 92119
This business is conducted by an individual.
/S/ JAY C. POHL
This statement was filed with the County Clerk of San Diego County on June 8, 1976.
SC: June 24, July 1, 8, 15, 1976

NOTICE TO CREDITORS
No. 111759

SUPERIOR COURT OF THE STATE OF CALIFORNIA
FOR THE COUNTY OF SAN DIEGO

ANTHONY L. CUTTER)
Deceased.)

NOTICE IS HEREBY GIVEN to the creditors of the above named decedent that all persons having claims against the said decedent are required to file them, with the necessary vouchers, in the office of the clerk of the above entitled court, or to present them, with the necessary vouchers, to the undersigned
c/o QUINTIN WHELAN
530 Broadway, Suite 548
San Diego, California 92101
which is the place of business of the undersigned in all matters pertaining to the estate of said decedent, within four months after the first publication of this notice.
Dated May 4, 1976
/s/ Phyllis Miller
Executrix of the will of the above named decedent
QUINTIN WHELAN
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Telephone: 234-8585
Attorney for Executrix
SC: June 17, 24, July 1, 8, 1976

FICTITIOUS BUSINESS NAME STATEMENT
FILE NO. 76 6313

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San Diego, CA 92120
BARBARA J. PETERS
6062 Wenrich Dr
San Diego, CA 92120
This business is conducted by an Individual.
/s/ John W. Peters
President
This statement was filed with the County Clerk of San Diego County on June 15, 1976.
SC: June 24, July 1, 8, 15, 1976

FICTITIOUS BUSINESS NAME STATEMENT
FILE NO. 76 6517

The following person is doing business as:
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at:
3356 National Ave.
San Diego, Ca. 92113
1. LEONARD L. SMITH
1760 Hornblend Ave.
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This business is conducted by an individual.
/S/ LEONARD L. SMITH
This statement was filed with the County Clerk of San Diego County on June 21, 1976.
SC: July 1, 8, 15, 22

Across the nation Around the world

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N.Y. abortion bill vetoed

ALBANY, N.Y.—Gov. Hugh Carey vetoed a bill requiring that parental consent be given before a girl under 18 could obtain an abortion. The state's Catholic bishops said: "We deplore Gov. Carey's veto (of the bill). We cannot understand why the law should require the parents' permission for even minor surgery on their children, yet deprive them of a decision in so grave a matter as abortion." The bishops asked the legislature to override the veto.

Ex-abbot joins communists

ROME—The ex-abbot of the Basilica of St. Paul Outside the Walls, who is the unofficial head of Italy's dissenting Catholics, announced that he would work for the Communist Party in Italy. Don Giovanni Franzoni's announcement drew a long declaration from the Pope's vicar of the Rome diocese, Cardinal Ugo Poletti: "Don Franzoni has set himself against the current, perennial and indivisible Catholic Church. By his own actions he has placed himself outside the Church."

Americans fail as evangelists

ST. PAUL, Minn.—In an age of detente in foreign relations, American Catholics have been lulled into detente in the field of evangelization, according to Father Vincent P. Miceli, SJ, in the keynote address to the Wanderer Forum here. He said the declining numbers of converts to Catholicism, the drop in numbers of practicing Catholics and the number of departures of priests and Religious from their vocations indicate that American Catholics are failing the test of evangelization.

Priest blasts Billy Graham

MEXICO CITY, Mexico—According to Father Francisco Vanderbilt, the Rev. Billy Graham's projected visit here in December "is a real threat" because of the evangelist's "real motive, proselytizing". The priest also charged that Dr. Graham uses "the road of religion to penetrate the country with political motivations and the glorification and defense of the North American system."

Catholic group backs UFWA

SAN FRANCISCO—The California farm labor initiative to be placed before the voters in the November election won unanimous approval by the national assembly of the Conference of Major Superiors of Men (CMSM) in a meeting here. The CMSM stated that its members had always supported the United Farm Workers of America "in the struggle to form their own union by the process of free election."

'Declaration of Dependence'

CORPUS CHRISTI, Tex.—An ecumenical statement issued by clergymen here to commemorate the Bicentennial affirmed that dependence upon God has been a vital factor in our continuing independence." The clergymen, including Bishop Thomas J. Drury of Corpus Christi, said: "We see an ever increasing lack of dependence on God. We do not believe that it is coincidence that there is also an increasing lack of morality in our society."

Swedish taxes 'burn' author

STOCKHOLM, Sweden—Sven Stolpe, this nation's leading Catholic author, burned manuscripts of five new novels as a protest against the high rate of taxation in his country. "On practically all I earn roughly 100 per cent tax is imposed. All my so-called life work is being stolen," he said. Stolpe said the royalties from his prolific writings are taxed so heavily that, in effect, he lives on pension income.

Young adults surprise pollster

DAYTON, Ohio—The influence of religion on young adults is "surprisingly high" and the "era of permissiveness is over" concluded pollster Dr. George Gallup after a survey here. Dealing with people from 18-29, the survey found that six of every 10 respondents had "thought about God or religion over the last 24 hours." Four of every 10 responding said their religious beliefs affect their daily actions.

Briefly...

BAY ST. LOUIS, Miss.—Father Terry Steib, SVD, a black missionary, has been elected provincial of the Society of the Divine Word's southern province, succeeding Bishop Joseph Francis, now auxiliary of the Newark, N.J., archdiocese.

WASHINGTON — The U.S. Supreme Court has upheld the constitutionality of zoning laws that restrict the locations and density of so-called "adult" bookstores and movie theaters.

VATICAN CITY—The Vatican and the year-old, predominantly Catholic Republic of Cape Verde, formerly part of Portugal, will establish diplomatic relations.

WASHINGTON—Divine Word Father Edward J. Norton has been appointed rector of Divine Word College here.



NEW MANAGEMENT—Father Wallace Sawdy, left, pastor of Sacred Heart parish, Harrisburg, Pa., and parishioners from left, Donna and Gary Botts and William McKenna make it known that they are the new tenants of the Calvary Presbyterian Church. The church was acquired when the Presbyterian congregation merged with another congregation.—NC photo

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7	8	9
10	11	12
13	14	15

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CLASSIFIED INDEX

1 — PERSONALS, NOTICES
2 — CARD OF THANKS
3 — IN MEMORIAM
4 — LOST & FOUND
5 — BUSINESS SERVICES
6 — PRAYERS & THANKSGIVING
7 — INSTRUCTION & SCHOOLS
9 — BUSINESS OPPORTUNITIES
10 — FUNERAL DIRECTORS
11 — SITUATIONS WANTED
12 — JOBS FOR YOUTHS
13 — HELP WANTED
15 — FURNITURE & APPLIANCES
17 — GUNS & AMMUNITION
18 — MUSICAL INSTRUMENTS
19 — MISCELLANEOUS
20 — GIVE AWAY
21 — TRADES & SWAPS
22 — WANT TO BUY
25 — PETS & SUPPLIES
26 — LIVESTOCK & SUPPLIES
30 — WANT TO RENT
32 — COMMERCIAL RENTALS
33 — NURSING, REST HOMES
34 — ROOM & BOARD
35 — RENTALS, ROOMS
36 — RENTALS, APTS. FURN.
38 — RENTALS, HOUSES FURN.
40 — RENTALS, HOUSES FURN.
42 — RENTALS, HOUSES UNFURN.
44 — RENTALS, MOBILE HOMES
50 — REAL ESTATE WANTED
51 — REAL ESTATE TRADES
52 — LOTS & ACREAGE
53 — APARTMENTS CONDOMINIUMS
54 — INVESTMENT PROPERTY
55 — RANCHES & FARMS
56 — INCOME, COMMERCIAL PROPERTY
57 — MOUNTAIN PROPERTY
58 — HOUSES FOR SALE
59 — MONEY WANTED
60 — LOANS, TRUST DEEDS
65 — BOATS & SUPPLIES
67 — UTILITY & VACATION TRAILERS
68 — MOBILE HOMES & TRAILERS
69 — MOBILE HOME LOTS
70 — MOBILE HOME PARTS
71 — MOTOR HOMES
72 — CAMPERS
73 — AIRPLANES
74 — BIKES & CYCLES
75 — RECREATIONAL VEHICLES
76 — TRACTORS, FARM EQUIPMENT
77 — MACHINERY & EQUIPMENT
78 — TRUCKS
79 — AUTO PARTS & SERVICE
80 — AUTOMOBILES
81 — VANS

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